Social Action Digest

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The Holy Father Speaks

ADDRESS TO WORLD CONGRESS OF NEGRO WRITERS AND ARTISTS

* *

SPECIAL AUDIENCE: Some 200 represen-ives of Negro culture from America and ica were received in a recent audience by e John XXIII which occurred during the second World Congress of Negro Writers and Artists. The Pontiff addressed the delegates in French. They were led by J. Prince Mars, dean of the University of Port-au-Prince, Haiti.

"The Church appreciates, respects and encourages" efforts to recover the "original riches of a true culture", Pope John told delegates to the second World Congress of Negro Writers and Artists.

Speaking in French to more than 200 Negro delegates from throughout the world, the Pope welcomed them to Rome, "an exalted place of human and Christian culture on which for more than 2,000 years civilization has left an indelible stamp.

The Pope recalled

CIAL ACTION DIGEST (published monthly, except July and August) presents applications of sound principles to the **con-**te problems of modern life, especially in economics, by printing excerpts of articles and speeches by well qualified experts. us, SOCIAL ACTION DIGEST hopes to stimulate intelligent discussions of vital topics and promote **action** to strengthen private enterprise system and the ideals of freedom in a democratic society.

that three years ago the organization's first congress was held in Paris. "Thus twice in a row," he said, "you have chosen to affirm your esteem for these great spiritual values which in the course of the centuries have found in Europe a chosen land, and from which you yourselves have received inestimable benefits."

Delegates to the congress included Nigerian intellectuals wearing their native robes, American university professors, teachers and writers from Jamaica and Bermuda, and priests and seminarians from various African nations.

The congress stressed the elements of Negro culture, particularly the community of inheritance which Negroes share as a race. It was suggested that means be found to establish a single African language to stimulate and encourage cultural and intellectual exchange.

Speaking of the goal of the congress, Pope John noted that the delegates had to come to Rome "to study the unity and the responsibilities of a Negro-African culture. Coming from different nations of the new world and the old,different in languages and in your professions,you yourselves speak linked by a unity which is that of your race of origin and of common responsibilities toward your ancestral inheritance.The Church appreciates, respects and encourages such work of investigation and reflection, which has as its objective the recovery of the original riches of a true culture..."

Everywhere, in fact, where authentic values of art and of thought may enrich the human family, the Church is ready to favor this work of the spirit. She, you know, does not identify herself with a single culture, not even with Western culture with which her history is most closely bound, because her mission is on another plane, that of the religious salvation of man. But the Church, full of a youthfulness which always renews itself in the overflow of the Holy Spirit, is disposed to recognize, to accept and to inspire all which seeks to honor the intelligence and the human heart..."

The Pope wished the delegates well in their project, urging them to base it on "just criterions of truth and action". He said that to achieve their true objectives such prospects must be placed at the service of true peace in the world.

"Helping the 'elite' who turn toward her for the development of cultural improvements for their nations or their race, the Church invites them to accomplish their objectives in a spirit of harmonious collaboration and with a profound sympathy for the flowering of other authentic civilizations. Is it not," the Pope concluded, "at this price that one increases the conquest of the spirit and that one reinforces the spiritual links of a fraternal human community?"

Grail Leader Elizabeth Reid
Begs Catholics to Play a
'Brilliant Game of Love'

WORLD SUFFERING NEEDS A "DARING RESPONSE"

by James M. Shea

Reprinted from THE CATHOLIC MESSENGER (407 Brady St., Davenport,Iowa), May 7, 1959,p.9

The magnitude of the world's suffering calls for a "daring response", Elizabeth Reid, Grail leader and former Far East correspondent, declared in a recent talk at Dayton, Ohio.

Addressing the Cincinnati Archdiocesan Council of Catholic Women, she sketched the vast needs of the "world community". The former editor of a Hong Kong Catholic newspaper, "The Sunday Examiner", urged the delegates to see the diocesan council "as part of the great tactical adventure in the struggle for the soul of man".

Herself an eyewitness of Communist tactics and human suffering in China, Korea, and Vietnam, Miss Reid declared that "we are not two billion, 600 million points on a chart; we are living, breathing people who desire to love and be loved - we are the family of man."

(Continued on p.7)

L ACTION DIGEST, June/July 1959

THE WORKS OF PEACE

MMITTEE ON FOREIGN RELIEF • NATIONAL COUNCIL OF CATHOLIC WOMEN

WORLD UNION OF CATHOLIC WOMEN'S ORGANIZATION

AND THE

WAR AGAINST HUNGER

HOW CATHOLIC WOMEN OF THE U.S.A. WORK TO CARRY OUT THE IDEALS OF WUCWO

How FEED-A

FEED-A-FAMILY — HONG KONG

The burdens of Hong Kong's refugees become lighter when they are helped through Feed-A-Family.

只要肯解囊
便可活全家
香港

FEED-A-FAMILY — CALCUTTA

Mother Teresa brings solace to the newest refugees, still living on the open street, with news of Feed-A-Family help.

परीवार खील्वाना

IN THE U. S. A.

"The Feed-A-Family Program is only the gospel cup water. However, in a time of crisis and unprecedent hunger, when human bonds, whether of justice, nationality, or of family are so often broken, the Fe A-Family does serve to reinforce the bonds of cha across the world," says Miss Margaret Mealey, speaking of the efforts of U. S. Catholic Women uni in the National Council of Catholic Women. M Mealey, Executive Secretary of N. C. C. W.—U. affiliate of W. U. C. W. O.—reports on this program the world congress of Catholic Women, in Rome.

This person-to-person relief program is sponsored the committee on Foreign Relief, one of the eighte National Committees of N. C. C. W. Through s gested committee programs, presentations at Conv tions and Institutes, and through publications—*Mont Message*, *Women in Catholic Action*, and *The Wo of Peace*—information and plans are shared with 22 affiliated National Organizations, 100 Dioces Councils, and 11,000 local organizations throughe the United States.

Leaders in Diocesan and Deanery Councils of Catho Women and of local groups bring the message of ternational charity to the individual parishioner. Ea donation is acknowledged from the Washington Hea quarters and forwarded to Catholic Relief Service N. C. W. C., foreign relief arm of the Americ Hierarchy.

The letters of donation reveal that American Catho Women, wives of working men and often worke themselves, give sacrificially out of their very neces ties, not out of surpluses.

Note: In the war of charity against cold and lack shelter, N. C. C. W. conducts two other internation relief programs: The PAPAL STOREROOMS COLLE TION, through which millions of New Garments a shoes have reached the Holy Father for his charitie and the CHILDREN IN NEED DRIVE, through whi tens of millions of *usable* garments have been donate for shipment around the world.

MILY Operates

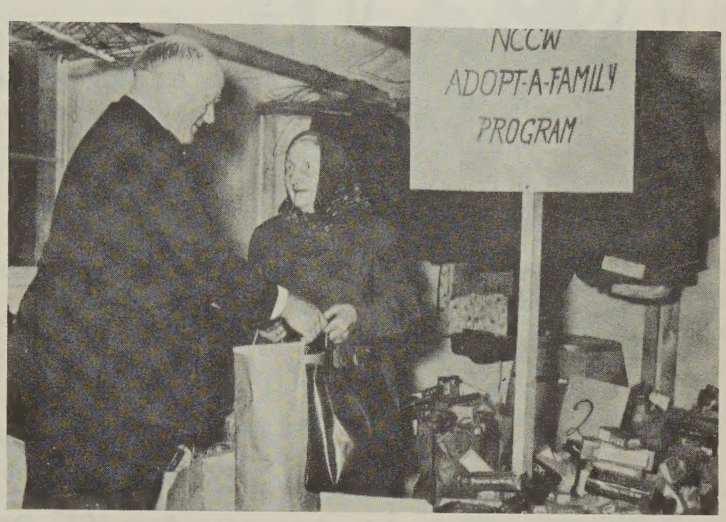
OUTSIDE THE U. S. A.

orea, Hong Kong, Vietnam, Japan, India, Pakistan, pt, Berlin and West Germany, the personnel of holic Relief Services—N. C. W. C. cooperate with l Catholic groups to provide a $5.00 package with most prized local foods. All handling and distribu- costs are absorbed by the general relief program Catholic Relief Services—N. C. W. C., so that every ny donated is put into the food package.

Vietnam, the Feed-A-Family package contains more n 60 pounds of rice, nuoc mam sauce and dried ; in Pakistan, the contents include wheat, rice, milk wder, lentils, salt, saffron and coriander spices d dates—to reach a total of 70 pounds of life-giving plies. In Hong Kong, the $5.00 package can feed ormal family of five for a period of ten days, and supplement a meager rice diet for a period of a nth.

personalized gift of a food package to an indi- ual family in the name of a Catholic woman, has ought a special quality into the whole Catholic eign relief effort, in the opinion of the Rt. Rev. Msgr. ward E. Swanstrom, director of Catholic Relief Ser- es, the agency which since 1945 dispensed relief plies valued at close to six hundred million dollars. e quality of compassion", he states, "speaks through se gifts, as does the concern for the preservation the family, and above all the fact that Christian e in action can overleap all barriers of race, langu- e and culture."

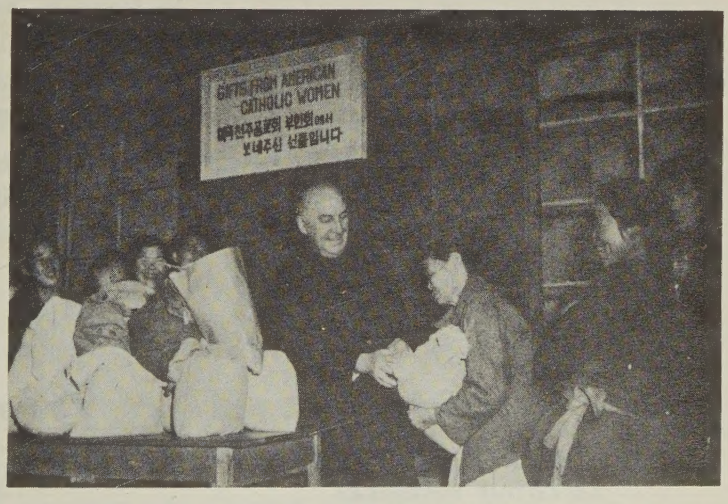
Feed-A-Family program provides a unique oppor- ity for the individual to enlist in the war against rld hunger. It enables the Daughters of the Church show, in the farthest corners of a world in crisis, the urch's mission of charity, and her role as Mother to men.



FEED-A-FAMILY — BERLIN

Escapees from the dark side of the Iron Curtain receive a "Feed-A-Family package" as welcome to the brighter side.

Nährt eine Familie-Berlin



FEED-A-FAMILY — KOREA

Gifts from U. S. Catholic Women bring smiles to the war-widows of Korea.

한국에 있는 한가족을주조

CHRIST IS SITTING BEFORE AN EMPTY PLATE

- Christ, for us Christians, can be found in every human being, but more specifically in him who knows thirst and hunger and who has not "whereon to lay his head".

  Affiliates of the N.C.C.W. have not failed to go into the most anguished corners of the world, in hopes of relieving the Christ who sits before the empty plate.

- Beginning in 1947, affiliates of the N.C.C.W., including the Catholic Daughters of America, "adopted" close to 6,000 of the neediest families of Europe — in *Poland, Austria, West Germany, France* and *Italy*. Packages of food and clothing were sent at regular intervals.

- In 1949, Feed-A-Family became words of hope in *Japan's* Nagasaki and Hiroshima.

- In 1951, over 40,000 U.S. women came to the rescue of at least a like number of the neediest families of the Orient, especially *Korean* families anguished by total war.

- In 1952, the Feed-A-Family program reached the huts of the refugees in *Hong Kong*.

- In 1954, the refugees who reached *South Vietnam* in a tide of human misery were given Feed-A-Family food packages as they reached Saigon. The *Vietnamese* recipients called them "Bags of Gold".

- In 1956, the Feed-A-Family program reached the refugees of Karachi, *Pakistan* and Calcutta, *India*.

- In 1957, in answer to an emergency appeal from Mrs. Robert H. Mahoney, N.C.C.W. President, U.S. Catholic women contributed close to $30,000 for Hungarian refugee families. Feed-A-Family help was sent to distressed families in Egypt and to victims of flood disaster in Puerto Rico.

- Wherever the need still exists, the Catholic Women of the United Sta still send help so that Christ, as their neighbor, may not sit before an empty plate.

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Committee on Foreign Relief N. C. C. W

June/July 1959

SOCIAL ACTION DIGEST

LITHO I

"But most of us are hungry. Try and imagine a line starting at your kitchen door made up of the hungry people of the world. The line forms, goes out of sight, over continent and ocean, around the world 25,000 miles, and returns to your kitchen door. On and on it stretches circling the earth, not twice, not five times, but 25 times - and everyone in that line is a hungry person."

Now a staff member of the U.S. headquarters of the Grail at Loveland, Ohio, Miss Reid cited other critical problems of the "growing world community":

(1) Millions are uprooted. Refugees driven like leaves in a storm over the face of the earth... moved about like pawns in a political game, are received sometimes with love, and many times with indifference. It has been estimated that in Asia alone, 22 million people have been uprooted and 9 million are still displaced. In the Middle East there are 1,350,000 refugees; in Europe, still about 6 million..."

(2) Sickness. "In the U.S.A. there is one doctor for every 1,200 persons; in Ghana, one for 23,000; in Pakistan, one for every 35,000 persons! There are 1.2 million doctors in the world - 925,000 of them in the U.S.A. and Europe. I remember some makeshift hospitals with three patients to a bed - two on top and one underneath - and three different diseases."

(3) Communism, "which separates man from man in the human family". "Within the little community of the United Nations, we see 38% of the nations committed to the West, 35% to the Soviet. We say a narrow margin of 3%, but this is not true, because the other 27% of the so-called uncommitted nations almost all have veered to the Soviet bloc in the past two years..."

(4) The Color Curtain, "which embraces more than half of the world's population".

"We Catholics," Miss Reid declared,"have a key role to play in this growing world community, and we will not play this role without being involved in its problems,without being convulsed by its agonies, and inspired by its causes, without identifying ourselves with the whole family of man."

First thing necessary, she said, is "the conviction that we can do something, that we can respond to the needs of our time. And I do not mean a half-hearted response, a timid 'yes' of vague good will, a fumbling, inadequate answer to the magnitude of the world's suffering which cries out to be caught up in the redeeming act of love."

Miss Reid offered six recommendations "which, if carried out with all our woman's love and American know-how, could truly be a lever to pull the world of our time in a God-ward direction":

(1) Promote the work of Catholic Relief Services - National Catholic Welfare Conference and involve parishes in its "Adopt-a-Family" program.

(2) Invite foreign students into Catholic homes as guests for holidays or vacation times. "They are VIP's in their own lands, these Asians and Africans in our midst," Miss Reid said, "and they judge America and the Church by the Americans they meet and the homes they visit."

(3) Discuss international affairs at home, with friends, and at meetings.

(4) Join in organized days of prayer for China, for the people of the Church of Silence, and add prayers for oppressed nations and people to the agenda of society meetings.

(5) Encourage development of "a world vision" in society programs, using speakers and films from the Society for the Propagation of the Faith offices, the United Nations, and other international agencies.

(6) Adopt a lay missionary who is serving the Church overseas.

"These may seem small points in comparison to the issues at stake," Miss Reid declared. "But with thousands working together, thinking together, we can hope to pit ourselves against the powers of hate - and play a brilliant game of love!"

(End)

'Labor Priest'? No, Thanks—It's Nice For Headlines But Still Doesn't Fit

By DANIEL M. CANTWELL

IT IS HARD to be just a priest. Even your friends repeatedly try to make you something else.

Recently Davenport's Catholic Messenger, a paper as perceptive and sophisticated as any in the Catholic field, referred to me in a front-page headline this way: "Labor Priest Strikes at Union Abuses."

In Detroit, the Wage Earner, social action monthly in the WORK tradition, reported the same incident and pinned the same tag on me.

I was not just a priest, but a labor priest. From my friends this is hard to take.

WHY DO I object? Obviously I'm not ashamed of having defended the right of wage earners to organize themselves, or of all American people to have a just share in the wealth so abundantly produced in our country. But these things I did as a priest — not as a labor priest.

These things involved claims bestowed on human beings by God. These rights are an intrinsic part of their human dignity and of their unique place in the bountiful universe. Such rights merit the concern of a priest as a minister of God, Whose purposes he must proclaim, Whose universal love he must witness, Whose right to set the rules of human conduct he must vindicate even at the cost of his life.

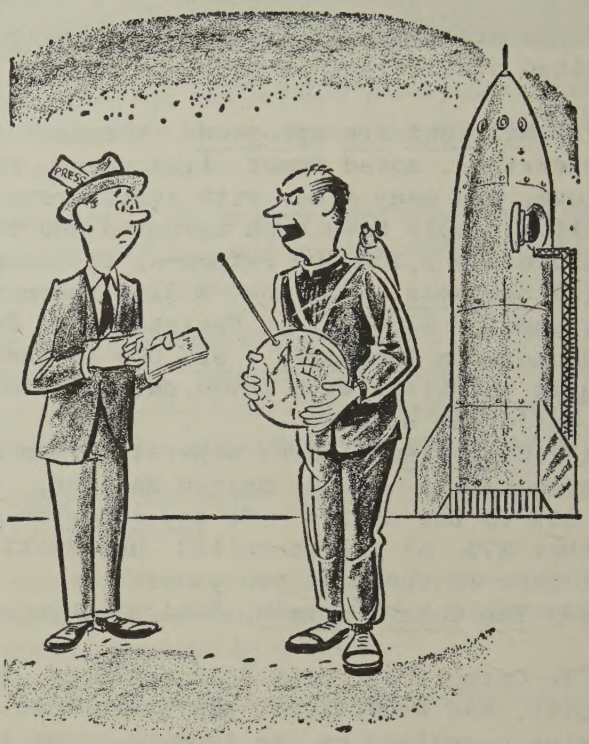
But "labor priest" casts a man in a different mold. It casts doubts on his primary allegiance to God and suggests that he serves other interests. That he is partisan. That innocently or otherwise he is a captive — at least intellectually, if not financially. That he has forfeited his independence of judgment — and by that fact his right to be heard.

A FEW YEARS ago Fortune featured the pictures of 12 of the country's "labor priests." As far as I know, none of them was happy with the title.

I hope the title will be buried, and with no post-mortems. We want to be priests. We belong to God — but not as recluses. We belong to men — but not as partisans. We belong to all — for the sake of what is divine in all.

A priest's task is to help all men establish harmony between God's plans and particular human purposes. He brings to the job a fatherly or prophetic spirit, not a partisan one. In particular instances, the connection is not easily discovered. The judgments are difficult, often tentative. At best, the priest can claim to be only a prophet of the Lord. He is not the Lord.

Msgr. Cantwell is chaplain of the Catholic Council on Working Life in Chicago. He has played a key role in social action organizations for more than 15 years.



'What To Call Me? . . . Hmmm. Interplanetary Priest? Universal Priest? I Got It—How About CATHOLIC Priest?

If he belongs to all, it is not to be a yes-man, or a soothing flatterer. He is a fire to stir consciences. He is a wind to spread dissatisfaction with things as they are—for they are always human, always waiting for correction. He is also a light so that all that is good in God and in men is made visible.

WE NEED PRIESTS. Not "labor priests." Not "management priests."

And while we are using the shovel, I hope we will also bury "social justice priest," "interracial priest," and "liturgical priest." How redundant can you get!

It should be enough to be a priest.

No 'Left' Vs. 'Right'

ROME—Priests should be neither of the "left" or the "right," according to Clergy's Weekly, a magazine for Italian priests.

"In our opinion," the magazine stated, "expressions of this kind—priests of the left or priests of the right—are absurd and irreconcilable with the mission of the priest.

"The expressions are suffocating or restrictive. Let us be quite clear — loving the poor, helping the poor, defending the poor does not mean to be of the left. It means to be Christian and priestly."

Reprinted from WORK (21 W. Superior St., Chicago 10, Ill.), May 1959, p.4.